

## The Epistle of Paul to Titus

{1:1} Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; {1:2} In hope of eternal life, which God, that cannot lie, promised before the world began; {1:3} But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; {1:4} To Titus, [mine] own son after the common faith: Grace, mercy, [and] peace, from God the Father and the Lord Jesus Christ our Saviour.

{1:5} For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: {1:6} If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. {1:7} For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; {1:8} But a lover of hospitality, a lover of good men, sober, just, holy, temperate; {1:9} Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. {1:10} For there are many unruly and vain talkers and deceivers, specially they of the circumcision: {1:11} Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. {1:12} One of themselves, [even] a prophet of their own, said, The Cretians [are] alway liars, evil beasts, slow bellies. {1:13} This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; {1:14} Not giving heed to Jewish fables, and commandments of men, that turn from the truth. {1:15} Unto the pure all things [are] pure: but unto them that are defiled and unbelieving [is] nothing pure; but even their mind and conscience is defiled. {1:16} They profess that they know God; but in works they deny [him,] being abominable, and disobedient, and unto every good work reprobate.

{2:1} But speak thou the things which become sound doctrine: {2:2} That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. {2:3} The aged women likewise, that [they be] in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; {2:4} That they may teach the young women to be sober, to love their husbands, to love their children, {2:5} [To be] discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. {2:6} Young men likewise exhort to be sober minded. {2:7} In all things shewing thyself a pattern of good works: in doctrine [shewing] uncorruptness, gravity, sincerity, {2:8} Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. {2:9} [Exhort] servants to be obedient unto their own masters, [and] to please [them] well in all [things;] not answering again; {2:10} Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. {2:11} For the grace of God that bringeth salvation hath appeared to all men, {2:12} Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; {2:13} Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; {2:14} Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous

of good works. {2:15} These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

{3:1} Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, {3:2} To speak evil of no man, to be no brawlers, [but] gentle, shewing all meekness unto all men. {3:3} For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, [and] hating one another. {3:4} But after that the kindness and love of God our Saviour toward man appeared, {3:5} Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; {3:6} Which he shed on us abundantly through Jesus Christ our Saviour; {3:7} That being justified by his grace, we should be made heirs according to the hope of eternal life. {3:8} [This is] a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. {3:9} But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. {3:10} A man that is an heretick after the first and second admonition reject; {3:11} Knowing that he that is such is subverted, and sinneth, being condemned of himself.

{3:12} When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. {3:13} Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. {3:14} And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

{3:15} All that are with me salute thee. Greet them that love us in

## The Epistle of Paul to Philemon

{1:1} Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, {1:2} And to [our] beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: {1:3} Grace to you, and peace, from God our Father and the Lord Jesus Christ.

{1:4} I thank my God, making mention of thee always in my prayers, {1:5} Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; {1:6} That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. {1:7} For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. {1:8} Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, {1:9} Yet for love's sake I rather beseech [thee,] being such an one as Paul the aged, and now also a prisoner of Jesus Christ. {1:10} I beseech thee for my son Onesimus, whom I have begotten in my bonds: {1:11} Which in time past was to thee unprofitable, but now profitable to thee and to me: {1:12} Whom I have sent again: thou therefore receive him, that is, mine own bowels: {1:13} Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: {1:14} But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. {1:15} For perhaps he therefore departed for a season, that thou shouldest receive him for ever; {1:16} Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? {1:17} If thou count me therefore a partner, receive him as myself. {1:18} If he hath wronged thee, or oweth [thee] ought, put that on mine account; {1:19} I Paul have written [it] with mine own hand, I will repay [it:] albeit I do not say to thee how thou owest unto me even thine own self besides. {1:20} Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

{1:21} Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. {1:22} But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

{1:23} There salute thee Epaphras, my fellowprisoner in Christ Jesus; {1:24} Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

{1:25} The grace of our Lord Jesus Christ [be] with your spirit. Amen.

## The Epistle to the Hebrews

{1:1} God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, {1:2} Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds; {1:3} Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; {1:4} Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. {1:5} For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? {1:6} And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. {1:7} And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. {1:8} But unto the Son [he saith,] Thy throne, O God, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom. {1:9} Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows. {1:10} And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: {1:11} They shall perish; but thou remainest; and they all shall wax old as doth a garment; {1:12} And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. {1:13} But to which of the angels said he at any times, Sit on my right hand, until I make thine enemies thy footstool? {1:14} Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

{2:1} Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let [them] slip. {2:2} For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; {2:3} How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [him; ] {2:4} God also bearing [them] witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

{2:5} For unto the angels hath he not put in subjection the world to come, whereof we speak. {2:6} But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? {2:7} Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: {2:8} Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing [that is] not put under him. But now we see not yet all things put under him. {2:9} But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. {2:10} For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. {2:11} For both he that sanctifieth and they who are sanctified [are] all of one: for which cause he is not ashamed to call them brethren, {2:12} Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. {2:13} And again, I will

put my trust in him. And again, Behold I and the children which God hath given me. {2:14} Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; {2:15} And deliver them who through fear of death were all their lifetime subject to bondage. {2:16} For verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham. {2:17} Wherefore in all things it behoved him to be made like unto [his] brethren, that he might be a merciful and faithful high priest in things [pertaining] to God, to make reconciliation for the sins of the people. {2:18} For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

{3:1} Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; {3:2} Who was faithful to him that appointed him, as also Moses [was faithful] in all his house. {3:3} For this [man] was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. {3:4} For every house is builded by some [man;] but he that built all things [is] God. {3:5} And Moses verily [was] faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; {3:6} But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. {3:7} Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, {3:8} Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: {3:9} When your fathers tempted me, proved me, and saw my works forty years. {3:10} Wherefore I was grieved with that generation, and said, They do alway err in [their] heart; and they have not known my ways. {3:11} So I sware in my wrath, They shall not enter into my rest.) {3:12} Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. {3:13} But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. {3:14} For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; {3:15} While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. {3:16} For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. {3:17} But with whom was he grieved forty years? [was it] not with them that had sinned, whose carcases fell in the wilderness? {3:18} And to whom sware he that they should not enter into his rest, but to them that believed not? {3:19} So we see that they could not enter in because of unbelief.

{4:1} Let us therefore fear, lest, a promise being left [us] of entering into his rest, any of you should seem to come short of it. {4:2} For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard [it. ] {4:3} For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. {4:4} For he spake in a certain place of the seventh [day] on this wise, And God did rest the seventh day from all his works. {4:5} And in this [place] again, If they shall enter into my rest. {4:6} Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: {4:7} Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. {4:8} For if Jesus had given them rest, then would he not afterward have

spoken of another day. {4:9} There remaineth therefore a rest to the people of God. {4:10} For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his. {4:11} Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. {4:12} For the word of God [is] quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discernor of the thoughts and intents of the heart. {4:13} Neither is there any creature that is not manifest in his sight: but all things [are] naked and opened unto the eyes of him with whom we have to do. {4:14} Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession. {4:15} For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin. {4:16} Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

{5:1} For every high priest taken from among men is ordained for men in things [pertaining] to God, that he may offer both gifts and sacrifices for sins: {5:2} Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. {5:3} And by reason hereof he ought, as for the people, so also for himself, to offer for sins. {5:4} And no man taketh this honour unto himself, but he that is called of God, as [was] Aaron. {5:5} So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. {5:6} As he saith also in another [place,] Thou [art] a priest for ever after the order of Melchisedec. {5:7} Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; {5:8} Though he were a Son, yet learned he obedience by the things which he suffered; {5:9} And being made perfect, he became the author of eternal salvation unto all them that obey him; {5:10} Called of God an high priest after the order of Melchisedec.

{5:11} Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. {5:12} For when for the time ye ought to be teachers, ye have need that one teach you again which [be] the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. {5:13} For every one that useth milk [is] unskilful in the word of righteousness: for he is a babe. {5:14} But strong meat belongeth to them that are of full age, [even] those who by reason of use have their senses exercised to discern both good and evil.

{6:1} Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, {6:2} Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. {6:3} And this will we do, if God permit. {6:4} For [it is] impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, {6:5} And have tasted the good word of God, and the powers of the world to come, {6:6} If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame. {6:7} For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed,

receiveth blessing from God: {6:8} But that which beareth thorns and briers [is] rejected, and [is] nigh unto cursing; whose end [is] to be burned. {6:9} But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. {6:10} For God [is] not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. {6:11} And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: {6:12} That ye be not slothful, but followers of them who through faith and patience inherit the promises. {6:13} For when God made promise to Abraham, because he could swear by no greater, he swore by himself, {6:14} Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. {6:15} And so, after he had patiently endured, he obtained the promise. {6:16} For men verily swear by the greater: and an oath for confirmation [is] to them an end of all strife. {6:17} Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed [it] by an oath: {6:18} That by two immutable things, in which [it was] impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: {6:19} Which [hope] we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; {6:20} Whither the forerunner is for us entered, [even] Jesus, made an high priest for ever after the order of Melchisedec.

{7:1} For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; {7:2} To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; {7:3} Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. {7:4} Now consider how great this man [was,] unto whom even the patriarch Abraham gave the tenth of the spoils. {7:5} And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: {7:6} But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. {7:7} And without all contradiction the less is blessed of the better. {7:8} And here men that die receive tithes; but there he [receiveth them,] of whom it is witnessed that he liveth. {7:9} And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. {7:10} For he was yet in the loins of his father, when Melchisedec met him. {7:11} If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need [was there] that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? {7:12} For the priesthood being changed, there is made of necessity a change also of the law. {7:13} For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. {7:14} For [it is] evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. {7:15} And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, {7:16} Who is made, not after the law of a carnal commandment, but after the power of an endless life. {7:17} For he testifieth, Thou [art] a priest for ever after the order of Melchisedec. {7:18} For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

{7:19} For the law made nothing perfect, but the bringing in of a better hope [did;] by the which we draw nigh unto God. {7:20} And inasmuch as not without an oath [he was made priest: ] {7:21} (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou [art] a priest for ever after the order of Melchisedec:) {7:22} By so much was Jesus made a surety of a better testament. {7:23} And they truly were many priests, because they were not suffered to continue by reason of death: {7:24} But this [man,] because he continueth ever, hath an unchangeable priesthood. {7:25} Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. {7:26} For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens; {7:27} Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. {7:28} For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, [maketh] the Son, who is consecrated for evermore.

{8:1} Now of the things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; {8:2} A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. {8:3} For every high priest is ordained to offer gifts and sacrifices: wherefore [it is] of necessity that this man have somewhat also to offer. {8:4} For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: {8:5} Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount. {8:6} But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. {8:7} For if that first [covenant] had been faultless, then should no place have been sought for the second. {8:8} For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: {8:9} Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. {8:10} For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: {8:11} And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. {8:12} For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. {8:13} In that he saith, A new [covenant,] he hath made the first old. Now that which decayeth and waxeth old [is] ready to vanish away.

{9:1} Then verily the first [covenant] had also ordinances of divine service, and a worldly sanctuary. {9:2} For there was a tabernacle made; the first, wherein [was] the candlestick, and the table, and the shewbread; which is called the sanctuary. {9:3} And after the second veil, the tabernacle which is called the Holiest of all; {9:4} Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein [was] the golden pot that

had manna, and Aaron's rod that budded, and the tables of the covenant; {9:5} And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. {9:6} Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service [of God. ] {9:7} But into the second [went] the high priest alone once every year, not without blood, which he offered for himself, and [for] the errors of the people: {9:8} The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: {9:9} Which [was] a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; {9:10} [Which stood] only in meats and drinks, and divers washings, and carnal ordinances, imposed [on them] until the time of reformation. {9:11} But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; {9:12} Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us. ] {9:13} For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: {9:14} How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? {9:15} And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance. {9:16} For where a testament [is,] there must also of necessity be the death of the testator. {9:17} For a testament [is] of force after men are dead: otherwise it is of no strength at all while the testator liveth. {9:18} Whereupon neither the first [testament] was dedicated without blood. {9:19} For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, {9:20} Saying, This [is] the blood of the testament which God hath enjoined unto you. {9:21} Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. {9:22} And almost all things are by the law purged with blood; and without shedding of blood is no remission. {9:23} [It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. {9:24} For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us: {9:25} Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; {9:26} For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. {9:27} And as it is appointed unto men once to die, but after this the judgment: {9:28} So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

{10:1} For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. {10:2} For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. {10:3} But in those [sacrifices there is] a

remembrance again [made] of sins every year. {10:4} For [it is] not possible that the blood of bulls and of goats should take away sins. {10:5} Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: {10:6} In burnt offerings and [sacrifices] for sin thou hast had no pleasure. {10:7} Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. {10:8} Above when he said, Sacrifice and offering and burnt offerings and [offering] for sin thou wouldest not, neither hadst pleasure [therein;] which are offered by the law; {10:9} Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. {10:10} By the which will we are sanctified through the offering of the body of Jesus Christ once [for all. ] {10:11} And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: {10:12} But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; {10:13} From henceforth expecting till his enemies be made his footstool. {10:14} For by one offering he hath perfected for ever them that are sanctified. {10:15} [Whereof] the Holy Ghost also is a witness to us: for after that he had said before, {10:16} This [is] the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; {10:17} And their sins and iniquities will I remember no more. {10:18} Now where remission of these [is, there is] no more offering for sin.

{10:19} Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, {10:20} By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; {10:21} And [having] an high priest over the house of God; {10:22} Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. {10:23} Let us hold fast the profession of [our] faith without wavering; (for he is faithful that promised;) {10:24} And let us consider one another to provoke unto love and to good works: {10:25} Not forsaking the assembling of ourselves together, as the manner of some [is;] but exhorting [one another:] and so much the more, as ye see the day approaching. {10:26} For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, {10:27} But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. {10:28} He that despised Moses' law died without mercy under two or three witnesses: {10:29} Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? {10:30} For we know him that hath said, Vengeance [belongeth] unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. {10:31} [It is] a fearful thing to fall into the hands of the living God. {10:32} But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; {10:33} Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. {10:34} For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. {10:35} Cast not away therefore your confidence, which hath great recompence of reward. {10:36} For ye have need of patience, that, after ye have

done the will of God, ye might receive the promise. {10:37} For yet a little while, and he that shall come will come, and will not tarry. {10:38} Now the just shall live by faith: but if [any man] draw back, my soul shall have no pleasure in him. {10:39} But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

{11:1} Now faith is the substance of things hoped for, the evidence of things not seen. {11:2} For by it the elders obtained a good report. {11:3} Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. {11:4} By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. {11:5} By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. {11:6} But without faith [it is] impossible to please [him:] for he that cometh to God must believe that he is, and [that] he is a rewarder of them that diligently seek him. {11:7} By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. {11:8} By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. {11:9} By faith he sojourned in the land of promise, as [in] a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: {11:10} For he looked for a city which hath foundations, whose builder and maker [is] God. {11:11} Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. {11:12} Therefore sprang there even of one, and him as good as dead, [so many] as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. {11:13} These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of [them,] and embraced [them,] and confessed that they were strangers and pilgrims on the earth. {11:14} For they that say such things declare plainly that they seek a country. {11:15} And truly, if they had been mindful of that [country] from whence they came out, they might have had opportunity to have returned. {11:16} But now they desire a better [country,] that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. {11:17} By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten [son, ] {11:18} Of whom it was said, That in Isaac shall thy seed be called: {11:19} Accounting that God [was] able to raise [him] up, even from the dead; from whence also he received him in a figure. {11:20} By faith Isaac blessed Jacob and Esau concerning things to come. {11:21} By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, [leaning] upon the top of his staff. {11:22} By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. {11:23} By faith Moses, when he was born, was hid three months of his parents, because they saw [he was] a proper child; and they were not afraid of the king's commandment. {11:24} By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; {11:25} Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; {11:26} Esteeming the reproach of Christ greater